

PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Founder
Rev. J. C. McPheeters, Editor
Rev. John Paul, Associate Editor

Louisville, Ky., Wednesday, January 5, 1949

Entered at Louisville, Ky., Post Office as Second Class Matter,
523 SOUTH FIRST STREET

Vol. 61, No. 1.

\$1.00 Per Year.

THE NEW YEAR

BY THE EDITOR

A grand provision in God's economy is that the former things may pass away. The former imperfect things may pass away for more perfect things.

The history of God's plan for the ages reveals a continuing process of the former things passing away and new things coming to take the place of the old. The dispensation of God's grace as revealed in the Bible are a record of the passing of old things and the ushering in of the new.

God's methods in the process of ushering in the new for the old is revealed in John's vision in the 21st chapter of Revelation. John says: "And I saw a new heaven and a new earth: the first heaven and the first earth were passed away, and there was no more sea. . . He that sat upon the throne said, Behold, I make all things new." (Rev. 21:1-5).

John's vision is a vision of better things that are ahead. The old things are going to be succeeded by better things.

When we stand in the shadows of a dying year, it is in accordance with the divine plan that we should lift our eyes toward a new year in which there will be new triumphs of faith and new victories for God that shall go beyond anything that we have known in the old year.

The vision which John saw upon the Isle of Patmos is not only a vision of a glorious event in the future, but it is likewise the vision of an eternal process in the plan of God for our lives. The plan of God is that the soul shall ever be rising higher and higher in the realms of infinite grace and love.

John's vision of the new things is for our encouragement that we may participate in God's process of making all things new even in this life. This process shall be eventually consummated with a new heaven and a new earth.

John lived in a time of great perplexity and distress. He was perhaps the last of the remaining apostles upon the earth. In his old age he was banished upon the Isle of Patmos. The persecutions against the Christian church were being waged on every hand. The great leaders with which John had been associated were gone.

John himself was an old man. The outlook of the situation was not encouraging. In that hour of distress and perplexity, God gave to John the glorious revelation of an eternal process which is going on in the earth and will be consummated in eternity, the process of making all things new.

God can make all things new. He can make things new for the individual life. If you are not a Christian, he can make you a new creature in Christ. In this new life in Christ, you will be able to say: "The former things are passed away." Your testimony will be like that of the blind man who was healed by Jesus and went forth joyously with his testimony: "This one thing I know, whereas I was blind, now I see." You will be able to say: "Old things are passed away and behold all things are become new."

For the Christian, God has new experiences, new testings, new trials and likewise new victories and new triumphs. In the Christian life we are not to rest upon the experiences of the past. But we are to reach out by faith for greater experiences with God in the days that are ahead.

After the Children of Israel had spent a period of perhaps more than a year at Mt. Sinai, God said: "Ye have dwelt long enough in this mount." They had had a great experience at Mt. Sinai. But there were new experiences and new victories ahead and God's command was for them to march on. There was the crossing of the Jordan before them into the promised land. The great experience of subduing the land and the conquest of cities and tribes were before the children of Israel. It was time to move on from Sinai to new conquests and new victories.

God has a message for us in the passing of the old year and in the ushering in of the new that is as definite and real as that which he gave to the children of Israel when he commanded them to move on from Sinai toward new conquests and victories.

There must be a venture of faith when old things are made new. We must dare to attempt great things for God and then to expect great things of God. If things are to be made new for us in the new year of 1949, we must make some new ventures of faith. This will call for extra effort and breaking over and beyond the present fixed routine of our lives.

These new ventures of faith will not be the same for all of us. But it will mean for all of us attaining something over and beyond that which we dared to do for God in the old year that has just passed. Inquiring questions should be going out from our hearts: "Lord, what wouldst thou have me do over and beyond what I have done in the old year? What new venture of faith wouldst thou have me undertake? What new high level of Christian experience wouldst thou have me attain unto? Lord, show me thy will for my life with an enlarged

(More on page 8, col. 3)

THE CLANGING BELLS OF TIME

REV. G. W. RIDOUT, CORRESPONDING EDITOR



I have sailed the great oceans on many vessels, under many flags and nations and during these great journeys by sea in calm and tempest and storm I have been constantly reminded that this human life of ours is a voyage across the great sea of Time till we come to the illimitable shores of Eternity.

The title for this article, "The Clanging Bells of Time," is derived from one of the old English hymns.

Oh, the clanging bells of Time!
Soon their notes will all be dumb,
And in joy and peace sublime
We shall feel the silence come!
And our souls their thirst will slake,
And our eyes the King will see,
When thy glorious morn shall break:
Eternity! Eternity!

II.

It is well to sing often the old hymn, "He Leadeth Me, O Blessed Thought." It stimulates faith, brightens hope and drives despair and discouragement away. 'Tis blessed to realize above all things there is the superintendence of a great God and he is the leader of faithful souls.

One of the hymns of my youth I find singing often in the soul.

"I know not what awaits me,
God kindly veils mine eyes,
And o'er each step of my inward way
He makes new scenes to rise;
And every joy He sends me, comes
A sweet and glad surprise.

"So on I go not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with Him
Than go alone by sight."

There come experiences to all believers where they find it is better to walk in the dark with God than go alone in the light. We meet with so many people who have got out of the will of God by taking their own course and striking out for themselves. They are like derelicts upon life's sea, drifting about with no certain purpose and being dangerous to others who are trying to fight the good fight of faith. What ever happens let us keep in the will and purpose of God.

"In the center of the circle
Of the Will of God I stand:
There can come no second causes,

All must come from His dear hand,
All is well! for 'tis my Father
Who my life hath planned."

III.

We divide time up into past, present and future. We give thanks to God for the past and we trust him for the future. No one knows what awaits us in the year ahead, but our best attitude of soul is to go on, trust on, and be not afraid. If trials meet us hold fast the faith. I like those lines of faith and condolence that Annie Johnson Flint put into poetry:

Have you come to the Red Sea place
in your life,

Where, in spite of all you can do,
There is no way out, there is no way
back,

There is no other way but through?
Then wait on the Lord, with a trust
serene,

Till the night of your fear is gone;
He will send the winds, He will heap
the floods,

When He says to your soul, "Go on."

And His hand shall lead you through,
clear through,

Ere the watery walls roll down;
No wave can touch you, no foe can
smite,

No mightiest sea can drown.
The tossing billows may rear their
crests,

But over their bed you shall walk dry-
shod

In the path that your Lord shall
make.

In the morning watch, 'neath the lift-
ed cloud,

You shall see but the Lord alone,
When He leads you forth from the
place of the sea,

To a land that you have not known;
And your fears shall pass as your foes
have passed,

You shall no more be afraid.

IV.

The past has taught us many lessons; our mistakes and blunders have not been without some benefit—then the trials and ordeals that we have had have not been without blessing, let us learn a lesson from one of old:

A great saint of God was Madame Guyon, of France. Her husband, who did not sympathize with her in matters of religion, once said to her: "One sees plainly that you never lose the presence of God." Once she said, "When I would possess nothing through self-love, everything was given me without going after it." After a great trial she said, "After I had come out of the trying condition I

found it had purified my soul instead of blackening it as I had feared. I possessed God after a manner so pure and so immense as nothing else can equal. It is certain that the soul by death to itself passes into its divine object, and I found the farther I went, the more my spirit was lost in its Sovereign who attracted it more and more to himself. Indeed he drew my soul more and more into himself till it lost itself entirely out of sight and could perceive itself no more. It seemed to pass into him. My soul leaving all to God continued to rest in a quiet and peaceable habitation."

V.

As we look ahead in the year before us let us hold a steady faith in God. There is much to contend with; evil is rampant, truth is too often trodden under foot, the right often looks defeated in the battle, but let us not doubt and fear. Keep on trusting. I like the lines of a certain poem. It has a great message in it.

"On far off reefs the breakers
Recoil in shattered foam,
While still the sea behind them
Its forces urges home;
Its song of triumph surges
O'er all the thundrous din,
The wave may break in failure,
But the tide is sure to win.

"The reef is strong and cruel,
Upon its jagged wall
One wave, a score, a hundred
May beat and broken fall;
Yet in defeat they conquer,
The sea comes flooding in,
Wave upon wave is routed,
But the tide is sure to win.

"O, mighty sea! thy message
In clanging spray is cast,
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin,
The waves may be defeated,
But the tide is sure to win."

VI.

The poets keep on thinking as we pass the threshold of a new year and think of its responsibilities and duties.

Among the American poets, William Cullen Bryant holds a high place. Singularly one of his greatest poems was written when only eighteen years of age. The lines which are most often quoted of that great poem are these:

"So live that when thy summons
comes to join
The innumerable caravan which
(More on page 7, col. 3)

A NEW YEAR'S GREETING

Rev. C. W. Butler.

Diamonds of Truth.

A Meditation on Romans.

By C. W. Butler.

Number Four.



To our dear Herald family I wish to extend my greetings with prayers and best wishes for all. I trust we as God's holy people may not only be "kept by his power, ready to be revealed in the last time," but that we may

each one personally be filled with a passion and power for conquest of the world. In our Lord's high priestly prayer, he prayed for our sanctification, unto our highest spiritual union with God, and in order that the world might know. Preparation for world conquest was one of the great objectives of this prayer. I trust that every member of our Herald family is a possessor of, and a glad witness to the grace that thus prepares us not only for victorious living, but for effective service. Sanctified truly, and "meet for the Master's use."

We are wholly unaware of what may be written on the pages of the New Year we are entering, but we may walk in the confidence that we are ready for anything our God may order or permit to come. Our loyalty to Christ is fixed, and our faith in his word is strong. Should hardship, losses or persecution be our lot, I trust we are so truly centered, that with our great sample Christian, Paul, we will say, "None of these things move me." On the other hand, instead of adversity, it may be that the world will smile on us, and prosperity may attend our way. "The south wind may blow softly." We shall need as fixed and as deep a loyalty to Christ, to meet this type of test, as that of the opposite. We need such a "rooting and building up in him" as shall enable us to utilize all kinds of weather, remembering "It is the set of the sails and not the gales, that determines the way we go." May we thus embrace the language of the poet:

"If on a quiet sea,
T'ward heaven we calmly sail,
With grateful hearts, O God to Thee,
We'll own the favoring gale.

"But should the surges rise,
And rest delay to come,
Blest be the tempest, kind the storm,
Which drives us nearer home.

"Teach us in every state,
To make Thy will our own;
And when the joys of sense depart,
To live by faith alone."

In our last meditation we anchored in the greatness and unfathomable perfections of our infinite God. The apostle has set forth with strong emphasis that there is but one hope for us, and that is by the faith which results in our being grafted into the good olive tree, and by which we stand. He now gathers up as it were the folds of all the truths he has set forth up to the opening of chapter twelve and turns to the most practical conclusion of it all, by a great logical appeal to all believers to make a complete and uncompromising consecration of themselves to the perfect will of our Holy God.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (or spiritual) service, And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:1, 2. The appeal is to believers, those who have obtained mercy through which they have been grafted into Christ, and it is the basis of gratitude as the motive, because of that which they already possess, that they are called upon to act by their own free choice in making a sweeping, an entire consecration of themselves to God.

The route by which such a devotion is to be made is by an utter death to, and separation from, all worldly conformity, and seeking a divine work in the full renewing of their minds, unto the great objective of finding and proving the highest and best for themselves in the perfect will of God.

The appeal is to believers, the motive appealed to is the blessing they already had received: The appeal is for a complete consecration, involving a thorough separation from the spirit and the practices of the present world order, and unto a further experience of such fulness of blessing as should bring to them the consciousness of possessing God's richest and best. Hallelujah!

To know God's perfect will in our lives and to embrace and prove it, is indeed the most desirable reality of which we are capable. "That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk

worthy of the Lord unto all pleasing." Col. 1:9, 10. Praise the Lord.

The remainder of chapter twelve is a very practical setting forth of "the life of a believer lived on the level of the perfect will of God. It includes the practical working of such an experience in all of our activities and relationships of life. God's perfect will is, that we should be holy, and holiness as an experience of the heart, affect in the most practical, wholesome way our ethical conduct in our total living. Amen. "Be not overcome of evil, but overcome evil with good" climaxes this chapter. He then sweeps on in his vision of practical living, laying down rules, and setting forth principles of the life, again I say, involving the practical questions of our total living.

In verse ten of chapter thirteen, we have this diamond of truth in its golden setting stated thus—"Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Here is the heart of the evangelical perfection for which we in the Holiness Movement stand. Truly "Against such there is no law." We have but to obtain the experience and live it to silence all opposition, and convince all gainsayers. Glory to God. The closer one lives to those possessing "true holiness" the better it looks. It bears inspection. It meets the tests of every day living.

In the remaining chapters of the book, definite instructions are given regarding questions which some of them faced because of their environment and background. There is room for personal convictions for each one of us, in some minor matters, such as observing days and eating meat and so on. Paul climaxes the principle of our exercise of personal liberty in these and similar matters by reminding all that we shall answer to God for our obedience to truth, and for a conscientious regard for convictions which while personal, are God-given for our highest good. "So then every one of us shall give an account of himself to God." Verse 12. We each have an individual responsibility to God which cannot be shifted nor shared by another. The final definition of sin is in this relation revealed, namely, that each one of us must walk so that our faith sky is clear. "For whatsoever is not of faith, is sin."

Much of personal matters are referred to in the closing of the book, commending to the church at Rome a list of approved fellow workers. His final benediction harmonizes (More on page 7, col. 3)

THE HERALD PULPIT

THE DOUBLE EMPHASIS

Rev. Carl D. Mitchell.

IOR an introduction to my sermon I desire to read from the new 1948 Methodist Discipline, the third paragraph on page 3: "John Wesley's message had a double emphasis, which has remained with Methodism to this day."

Now I want to read from John Wesley's Journal. "In 1729, John and Charles Wesley saw, while reading the Bible, that men are justified before they are sanctified; and they set out to raise up a holy people. 'This was the beginning of Methodism.'"

After quoting from these two authorities, John Wesley and the 1948 Discipline, I want to confirm the teaching of the double emphasis by Divine authority.

There are two Divine requirements taught in the Bible, necessary to receive; two Christian experiences. One of conversion and the other holiness. To be converted, one must repent. Acts 3:19. "Repent ye therefore, and be converted, that your sins may be blotted out." This is a message of Peter to the unsaved.

To be made holy one must consecrate. Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This is Paul's message to the Christians for Scriptural holiness.

There are two offices of the Spirit; first the new birth, St. John 3:5, "Ye must be born again." This is Christ's message to an unsaved man. Next is the filling of the Spirit. Acts 9:17. "Be filled with the Holy Ghost." This is a message to a converted man.

There are two witnesses of the Spirit; one is received when a person is converted, or becomes a child of God. Romans 8:16. "The Spirit itself beareth witness with our spirit that we are the children of God." The other witness is received when one is sanctified. Hebrews 10:14. "For by one offering he hath perfected forever, them that are sanctified, whereof the Holy Ghost also is a witness to us." This is a message to converted people.

There are two steps of faith. One when justified. Romans 5:1. "Therefore, being justified by faith, we have peace with God." Another when sanctified, Acts 26:18. Christ said, Paul, I send thee to preach, that the people might receive forgiveness of

sins (conversion), and inheritance among them which are sanctified by faith that is in me (holiness).

Sin is of a two-fold nature. James 4:8. "Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners - (conversion), and purify your hearts, ye double minded (sanctification). After committed sin has been forgiven, the double heart must be purified. A double minded man, as described here, is a spiritual man but carnal; he is not established.

There is a two-fold nature of death for sin . . . one for committing sin, Romans 6:23. "For the wages of sin is death." Another is death for the presence of carnality, when the blood of Jesus Christ cleanses from all sin. Romans 8:6. "To be carnally minded is death." Carnality must be crucified and destroyed. Romans 6:6. "Let the body of sin be destroyed."

There is a two-fold nature of God's love. John 3:16. "For God so loved (the world) that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Ephesians 5:25. "Christ also (loved the church) and gave himself for it that he might sanctify and cleanse it with the washing of the Word, that he might present it to himself, a glorious church."

There is a two-fold nature of the Divine and of God; it is God's will that sinners repent. II Peter 3:9. "God is not willing that any should perish, but that all should come to repentance." It is also God's will that Christians be sanctified. I Thess. 4:3. "For this is the will of God, even your (the church) sanctification." This is St. Paul's message to Christian people.

There are two objectives in the death of Christ. Romans 5:8. "While we were yet sinners, Christ died for us." Hebrews 13:12. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." This is a message to converted people.

There are two divine calls. Matthew 9:13. "For I am not come to call the righteous, but sinners to repent." I Thess. 4:8. "For God hath not called us (the church) to uncleanness, but unto holiness." "Without holiness no man shall see the Lord." Hebrews 12:14.

Humbly I give the following testimony for the glory of God. Nineteen years ago God forgave me of all my sins. Six months later he sanctified

my soul. During these nineteen years I have enjoyed both experiences, and preached them. Hundreds have been saved, reclaimed and sanctified under our ministry.

It is the prayer of your humble servant that God will help you to seek and find the experiences of the double emphasis taught in the Bible.

Victories of Prayer.

Some Differences Between Entering and Attending a Service.

By Harry Welker.

(Second Installment.)

On several occasions of camp meeting when the altar was full from end to end instead of praying for the whole class in general and for no one in particular, I would glance along the line and seemingly the Spirit would cite a certain person (entirely strange and without knowledge, of the soul's need), I would concentrate on that soul. Presently a spirit of definite intercession would come into my being and an expectant faith for present victory. In five to eight seconds that soul would arise in victory. At one altar service I had three such victories, one after another. While thus occupied I would stand in the aisle alone as others would be kneeling. That was the offence of my cross. I entered the altar service. Another evening I had a like experience with two souls.

My principal work for the Lord is child evangelizing. Having in my home an easel for Flannelgraph teaching and "cut outs" I had not been led as to where or when to use it. One evening after supper I felt I should pray for somebody or something. However, I could not sense what. I called by telephone a friend relative to a little boy I feared was sick. Learning he was O. K., I said to my friend, "For about twenty minutes now I have felt an urge to pray but I can't discern what, but I will in time—and rested there. Returning to my room I thought, I believe I will unwrap and set my easel, which I did. When completed I backed off about eight feet and then I know what. It was a series of children's meetings in my own home. Glory flooded my soul with wave after wave, and I was happy beyond expression for about one or one and a half hours. At that hour I entered my series of children's meetings, resulting in twelve children being saved. My meetings were Fridays 3:00 p. m.

One week while praying for my meeting forty-eight hours in advance, three souls came to mind. I took them by expectant

(More on page 9, col. 3)

THE PASSING WORLD

BY JOHN PAUL

Important Meetings, Yesterday and Tomorrow.
Lengthening the Cords, Strengthening the Stakes.

Hopes and Prayers for China.

The Ministers' Conference, which has become a noted annual event with Asbury Seminary and Asbury College, will be February 22-24, this year. The annual Glyde Foundation Lectures are a part of the Conference, and the main speakers this year will be Bishop Arthur Moore and Dr. J. C. McPheeters. There will be many other rich spreads from speakers on and off the campus. The program will be given more in detail later. Usually two hundred or more of enterprising preachers from many states come to the Conference. It is not delegated, and is open for all.

California Winter Camp Meeting this year will be January 21-30, at Bresee Nazarene Church, Los Angeles, Calif., Rev. Cecil D. Ewell, pastor. There will be three preaching services daily. The evangelists are Rev. Lewis T. Corlett and Rev. Don Householder. Charles E. Higgins will be in charge of the music. Some eminent missionaries are announced to speak. Write the Secretary, Mrs. Dorsey W. Dobson, 1296 Dominion Ave., Pasadena 7, California.

Evangelist E. R. Overley, with Benn Underwood as singer and young people's worker, has been in demand at three Louisville centers, the last few months. Their latest was in December, with Jones Memorial Methodist, a big congregation in the southeast part of the city. They had exceptional attendance, Saturday night and all, with some gratifying results, of souls reclaimed, converted or sanctified. Underwood's ministry is sunny, genial and spiritual. I think he helps draw the crowds. Overley has a very human way of putting the gospel down where we live, with a non-chalant freedom from compromise. By this I mean he does not champion the truth as a "bully" and punch the straw men in his audience. Dr. Overley some years ago was pastor in Louisville of the strategic Trinity Church in our "loop." Rev. C. C. Jones is pastor of the church of their recent meeting. They secured 29 subscribers for The Herald.

Chicago Evangelistic Institute is groaning to be promoted to its large quarters, in property they have purchased in a more desirable location. Their present historic quarters are being crowded by a large colored population on one side and the stadium functions on the other. Dr. Harry E. Jessop, the President, shows enter-

FLASHES ON PERSONAL EVANGELISM.

A Lost Opportunity.

By John Paul.

I did not have time to win him;
He was cold, and hard, and queer;
And I was kept busy discharging
The work that they gave me that year;
If I had gone 'round to his side door
And smiled, on a few gloomy
morns,
And patiently passed him good wishes
And deeds in exchange for his
scorn,
I think his cold heart would have
melted
And he would have entered the
fold;
But alas! I can hear a lamenting:
"No man ever cared for my soul!"

prise and vision, along with his good faculty and Board. They had a protracted Board meeting during the week of my fall lectures with them, and men of notable leadership gave days of prayer and counsel. Their splendid student body are making their training count with Chicago as their clinic; bringing help to all, from the Negro children to the white membership of prominent churches.

Rev. Lloyd H. Nixon, the eminent pastor-evangelist and camp meeting man of Michigan, is now President of the C. E. I Board of Trustees, and has announced a ten-year program which would almost make your head swim. Dr. Nixon's convictions have much in common with his father, the late W. G. Nixon, called to his heavenly home too soon, we felt; just as he had reached his zenith as a factor in the movement for the promotion of holiness.

Rev. E. O. Chalfant, the Nazarene District Superintendent for Chicago, has projected a chain of conventions in his district in keeping with his church's challenging "Mid-Century Crusade For Souls." He is manifesting a zeal and initiative which should inspire the Methodists, Pilgrims, Wesleyans, Free Methodists, Alliance and the rest; all of whom should support him with their blessing and their prayers. The conventions, if you are where you can attend, are as follows:

Holiness Convention, First Church, Chicago, January 19-23.

Preachers' Meeting, same place, March 21-23.

Spring Home Missionary Emphasis, same place, April 25-May 8. This is followed, up to May 11, by a Foreign Missionary Convention.

Speaking of China, David E. Morken, who directs Youth For Christ in the Far East, says, "God is not through working in that great land. Three of our Youth For Christ teams reported on October 1 that in a three-month period they had been privileged to lead 10,850 Chinese to a personal faith in Jesus Christ." Morken plans to fly back to China shortly with his family, and will reside in Shanghai.

Edwin L. Kilbourne says of China: It may be that the Lord will help us to have favor in the eyes of this incoming regime. There are conflicting reports of course; some tell us that there is unusual liberty given Christian forces and I know this is true in some sections—others tell us that there is suffering and persecution for the Christians and we know this is true in some sections, but I believe God is able, if it should be his way, to give us favor in the eyes of these leaders. I do not know how God is going to work, I only know that he is going to work for his glory and the salvation of souls and the advancement of his kingdom in that great field and I know something else, that he is going to find me at the task of doing everything in my power as he gives me help to get the gospel to the millions in China and the other waiting millions in the other fields as long as I have life and strength to give myself to him for the work. I want to be found occupying when he comes, in the harness for God and souls.

Sea Breeze Holiness Camp Meeting will be February 3-14 at Hobe Sound, Florida, 25 miles north of West Palm Beach. Details will be published next week. Write Rev. James Zutch, Hobe Sound, Florida.

Holiness Rings The Bell.

Just as there is a goal in any game, which the players must reach in order to score, so there is a goal in the quest of Christian experience. That goal is Christ's holiness. The apostle mentions it in that very chapter (Heb. 12) where he employs the figure of athletics to set forth spiritual achievement. Every child of God who is taught aright and unspoiled by prejudice, is a seeker after holiness. According as he has spiritual intelligence he will have in his soul an everlasting restlessness till he has scored; till there is within him the witness that his heart is clean, that he is crucified with Christ; that the Comforter has arrived, the power of the Holy Spirit has come upon him. H.

ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni Students of Asbury College and Seminary.
Address College Alumni Correspondence to Dr. Z. T. Johnson, and Seminary Material to Dr. W. D. Turkington, Wilmore, Ky.

Poems You May Want To Preserve.

The House by the Side of the Road.

"He was a friend to man, and lived in a house by the side of the road."—Homer.

Let me live in a house by the side of the road,

Where the race of men go by—
The men who are good and the men who are bad,

As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban?—

Let me live in a house by the side of the road

And be a friend to man.

I see from my house by the side of the road,

By the side of the highway of life,
The men who press with the ardor of hope,

The men who are faint with the strife.

But I turn not away from their smiles
nor their tears—

Both parts of an infinite plan;—
Let me live in my house by the side of the road

And be a friend to man.

Let me live in my house by the side of the road

Where the race of men go by—
They are good, they are bad, they are weak, they are strong,

Wise, foolish—so am I.
Then why should I sit in the scorner's seat

Or hurl the cynic's ban?—
Let me live in my house by the side of the road

And be a friend to man.

—Sam Walter Foss.

Note. For brevity we have skipped two verses of this, which we deem less pertinent and perhaps not up with the others in technique.

(Poem next week, "The Fence or The Ambulance.")

"I Am Last Year."

Rev. Emmet W. Gowin.

I Am Last Year. I am gone from you forever. I am the last of a long procession of years, streaming behind you, pouring into history and obscurity, and at last into the ocean of oblivion. Each of us has his burden of triumphs, of defeats, of

laughter, of bitterness; we bear our load from you into forgetfulness; yet as we go we each leave something in your subconsciousness. We do not hate you. We do not love you. We merely judge you.

We do not have any compassion, only the present has that. We have no encouragement for you; only the present has that.

We stand at the door of the past welcoming the years that pass through, watching the future becoming the present as it enters among us. Little by little we suck out your life, as vampires; as you grow older we absorb your thoughts. You turn to us more and more, less and less toward yester years.

Our snows burden your back and whiten your head. Our icy waters put out your passions. Our exhalations dim your hopes. Our dead loves, burnt out enthusiasms, shattered dreamhouses, dissolved illusions, move to you—surround you.

The coming years come unnoticed. The present slip by unheeded. More and more you become a creature of Last year. We reach up long, sinewy, gray arms of custom and tradition, to choke the present and impede the future.

We are the world's Last years. If you know enough to put your feet upon us, you can rise rapidly and shine brightly. But when you let us ride on your burdened shoulders and frosted heads we strangle and smother you.

I am Last Year. Learn to look me in the face, to use me; don't run from me; because you can't and don't be afraid of me; because I am gone. I am not your friend. I am not your enemy. I am your history, written or unwritten. I was your hope and joy, but now I am your fear and your judge.

And I Being in the Way the Lord Led Me.

By John R. Church.

As I come to the close of the year 1948, and look back over this year of service in the Master's kingdom, my heart is filled with gratitude and praise for the way the Lord has blessed and led me. He has been so good and has blessed us in so many wonderful ways that we cannot find words to express to him our heartfelt praise. Truly this has been a good year with us. God has blessed and given us some very fruitful meetings. The way has not all been easy, but it has been a joy to know that we were trying to do what the Lord had called us to do. I am glad to report that the blood of Jesus Christ

cleanses from all sin just now, and that the Holy Spirit abides in our heart.

After twenty-eight years of trying to preach this glorious gospel of full salvation I am more convinced than ever that it is the gospel that is needed in this age in which we live. I have found by actual experience that when we honor the Holy Spirit he will honor our efforts and give the message power to move the hearts of men. I have also found that Paul is right when he says, that the word of God is the sword of the Spirit. There is nothing that the minister can use that is more effective than the word of God. The church came into being by the work of the Holy Spirit and was builded on the word of God. This is the weapon that Jesus used in his conflict with the devil and it is still effective today. It is my humble opinion that we need to use it more. The Holy Spirit will honor the word. In the days of John Wesley he did not try to defend the word of God. He just proclaimed it. He said, "We Methodists are determined to be a people of one book."

I am not an old man by any means, but I have lived long enough to find out that the world is hungry for a word from God. The question of old is still living today, "Is there a message from the King?" I had rather be able to back up my preaching with, "Thus saith the Lord," than to have the words of fifty college professors to back up my statement. The word of God is living. It is sharper than any two-edged sword. It searches out the hidden intents and purposes of the human heart. God has promised that his word will not return unto him void. When we preach the word we know that God's Spirit will honor it, and whether we see immediate results or not, we do know that it will not die.

As I approach the coming year it is my earnest desire that I may be used in a larger way than ever before. I want to be so yielded to God that it can be said of me, as it was said of Gideon of old, "The Spirit of the Lord clothed himself with him." I want to be so completely given to God that the Holy Spirit can put me on like a garment and use me in his own way.

I covet an interest in the prayers of all The Herald readers that I may be given physical strength, spiritual fitness, and mental alertness, so that I may be an effective instrument in the hands of God for the winning of souls. Truly the fields are white unto the

harvest, and the workers are few. There is a moving of the Spirit of God on the hearts and minds of many people, and there are definite signs that men are beginning to see the need of a great revival of religion. May God help us that we may not miss our chance. This is no time to compromise with the enemy or to tone down and let up in our message on full salvation. If we will proclaim it with earnestness and sincerity God will reward our efforts.

Taylor University in its development drive has set a challenging goal by January, 1951. The first objective of this program is the construction of the Ayres-Alumni Memorial Library. Taylor has made rapid progress in the last five years. In that time the enrollment has increased to an all time high, the school has been fully accredited by the North Central Association of Secondary Schools and Colleges, and the annual budget has more than tripled. In the last year Taylor has organized the Alumni Association on an active basis with a full-time executive secretary.

A Summary of Fall Meetings

My 1948 fall revival meetings have been the most fruitful, in every sense of the word, of any fall since entering the field of full-time evangelism in the spring of 1945. The meetings were held at Houghton, N. Y., New Albany, Ind., Somerset, Ky., and Wabash, Ind. Those who were at the altar in these meetings, seeking some definite experience, ranged from 75 to 185 in number, or an average of 125 in each meeting.

The pastors in each of these churches had done a splendid job in preparing the way for the revival, and their co-operation during the meetings was whole-hearted and of the finest type, which is a major essential in any revival. The pastors, in the order in which the places of the meetings were held, were: Dr. C. I. Armstrong, Rev. J. L. Johnson, Dr. J. W. Weldon, and Rev. F. I. Willmert. It would seem, judging from the calls coming for evangelistic work, that the spirit of revivals is very much alive with many of the pastors nowadays, and the pastors who maintain that spirit are those who are doing the big work in the matters which have the greatest values for the kingdom of righteousness. The Lord increase their tribe!

S. H. Turbeville.

That Sam Jones' Biography.

Dr. Walt Holcomb, son-in-law of the late Sam P. Jones, published a biography of the great evangelist on

the one hundredth anniversary of his birth, which came last year. The biography has had wide recognition and favorable comment. A second edition of this biography has just come from the press. Let me commend the subject of the biography, the author and the life story itself. It is written by one who knew Sam Jones with great intimacy and so becomes an authoritative story of the man and his ministry. It is written in love and for that reason is a better interpretation of the great preacher than an adverse critic could possibly produce.

We incline to mass production of material goods and to molds in the making of men. We need in our day to feel anew the impart of Sam Jones' personality. We need, too, the inspiration which his dauntless courage and great faith will bring. Get this book and read it. Order of the Pentecostal Publishing Company, Price \$2.

Joseph Owen,
Pastor St. Mark Methodist Church,
Atlanta, Georgia.

Samuel Chadwick's Pentecost.

"The Way to Pentecost." "I owe everything to the gift of Pentecost. It came to me . . . when I was about my Heavenly Father's business, seeking means whereby I could do the work to which he had called and sent me . . . Some results were immediate. There came into my soul a deep peace, a thrilling joy, and a new sense of power. My mind was quickened . . . Every power was vitalized. . . . It was gloriously wonderful . . . It was the realities that remained that were most wonderful . . . The same Spirit gave me new understanding and experience of prayer and with these gifts there came a new endowment of wisdom and power. From the first day of my Pentecost I became a seeker and winner of souls!"

Pentecost had come. The stream of blessing started to flow, and has since surrounded the earth. As missionary in Clydebank, Leeds, London, and the South Yorkshire Coalfields, President of the Free Church Council and Methodist Conference, Tutor and Principal of Cliff College, and Editor of "Joyful News," he spread far and wide the evangel of God's grace in all its fulness. Samuel Chadwick was indeed an ambassador for God.

To preach and win souls was his one great desire. "I have loved my job with a passionate and consuming love," he once said. "I would rather preach than do anything else I know in this world. I have never missed a chance to preach. I would rather preach than eat my dinner, or have a

holiday, or anything else the world can offer. I would rather pay to preach than be paid not to preach. . . . It has its price in agony of sweat and tears, and no calling has such joys and heartbreaks, but it is a calling an archangel might covet; and I thank God that of his grace he called me into this ministry."—*The Flame*.

DIAMONDS OF TRUTH.

(Continued from page 3)
with the mountainpeak conclusions throughout the book in exalting and glorying in the uncreated, transcendent, sovereign God who was, and is, and is to come.

"The grace of our Lord Jesus Christ be with you all. Amen. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen." Romans 16:24 through 27.

THE CLANGING BELLS OF TIME.

(Continued from page 2)
moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams."

"So live," says poetry, but Theology goes further and says: "For me to live is Christ." When we live our life in the Christ atmosphere and spirit, when our years close and the volume of life, like a book, is shut up, death will have no terrors for us and the judgment no fears. Longfellow, in his famous poem, "Resignation," uttered a great truth in the lines:

"There is no Death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death."

As we contemplate another year we think of those words of Moses, "As thy days so shall thy strength be."

Some clouds are so friendly that they do not need a silver lining.

THE DEAD RAISED--LAZARUS

REV. J. C. McPHEETERS



II.

When Jesus heard the news of the death of Lazarus, he tarried two days before he started to the home of his friends. And there was a divine purpose in the delay. No doubt that those two days were days of anxiety on the part of Mary and Martha. They had sent for the Master and he had not come.

Here is a great lesson for us in the matter of patience and awaiting God's time for the answer of our prayers. If there is a delay in that which we are asking, there may be a divine purpose in it. The delay of Jesus was likewise for the glory of God. Just as the sickness of Lazarus was for the glory of God, so the delay in going to the home of his friends to give them relief was for the glory of God.

It was a Jewish custom that when a man died, his friends should come and condole with the survivors for the space of a week. Hope was not fully abandoned for the life of the dead person until three days had elapsed. It was a belief among the Jews that for three days the spirit of the dead man would hover about the sepulchre to re-enter and re-animate the dead body. There were many stories among the Jews of people who had been placed in their tombs and had come to life again.

It was for this purpose that Jesus tarried for two days before coming to his friend. He was perhaps about a day's journey from their home when he heard the news. Jesus purposely allowed the three days to elapse to banish all anticipation of the return of life to Lazarus' body. Allowing one day for a messenger to reach him, and two days' delay, he perhaps arrived at the home of his friend in the late afternoon of the fourth day. There could then be no doubt about Lazarus being dead.

Although there was a delay, Jesus responded to the call of his friend. Jesus has never failed his friends. There have been delays in the answer of the prayers of his children for a divine purpose, but he has never failed to come in due time and give help to those who call upon him.

When Jesus approached the home of his friend, Martha was the first to meet him, while Mary remained in the house. When Martha met the Master, she said: "If thou hadst been

here, my brother had not died." If on one occasion the faith of Mary appeared stronger than that of Martha, certainly on this occasion the faith of Martha is fully justified to be as strong as that of Mary. Martha did not believe that death could exist in the presence of the Master. She declared boldly that if the Master had been there, Lazarus could not have died. She believed in a miracle-working Christ. She had known him to be the conqueror of disease and of death. The strength of her faith is further manifest in these words: "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." There is a veiled intimation in these words that Jesus might even raise her brother from the dead.

Jesus replied to Martha: "Thy brother shall rise again." Martha interpreted his words to mean that he would rise again in the day of the resurrection at the last day. This, however, was a far away hope. This far away hope is comforting, but Martha's heart was craving for something more than that distant hope. She wanted assurance in the present and the now. This is true of all of us in the time of our sorrow. When loved ones are taken from us, we are comforted with the distant hope of meeting again. And our hearts reach out for something more than that. We want an immediate assurance, some word that is spoken to us in the present, in the now, which gives us new hope and strengthens our faith.

And this was what Jesus did for Martha in this hour of her great sorrow. He gave her the assuring word. He said to her: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" This was the assuring word that Lazarus in reality was not dead. His body was dead, but Lazarus still lived. And this is the assuring word for us in the hour of our sorrow when loved ones are taken away. We have something more than the far off hope that they shall live again in the distance, in the morning of the resurrection. But we have the assurance that they are not dead. Thank God for these comforting words: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. Believest thou this?" And in this we have strength and we have comfort. It was this that the Apostle Paul had in mind when he said: "To me to live

is Christ, to die is gain." Our dear ones who have died in the Lord have not lost, but they have gained. They have not ceased to exist, but they have exchanged this life for a larger life. They have entered through the veil, through the doorway into the glorious life that is full and complete and that never ends.

(Continued)

Marks of A Hard Nosed Modernist.

Lack of patience with witnesses to the simple faith of historic Christianity.

Loud-mouthed cocksureness about his negative faith, in the divinity of Christ, redemption, the second coming, the authority of the Bible, and the experiences of grace.

Rough-shod methods in ironing out all forms of fundamentalism from the church he serves.

Willingness to eat Methodist, Baptist or Presbyterian bread and destroy the institutions and plough up the faith of his denomination.

The absence of the finer courtesies; the absence of the spirit of Christ, and a total lack of love or superior regard for the Savior.

The consolation is that this type of modernist is scarcer now than some years ago; confined to men in whom limited intelligence is combined with fair educational advantage. If the negative iconoclasm of refined modernism fails, as it is doing, statistically and every way; if men who are gentlemen, who love their fellows, fundamentalists and all, and who love and respect Jesus Christ, are failing for lack of fundamental faith, how much more surely must the hard nosed modernist hit the wall. Let him get his final break in the university of hard knocks, and may mercy rest upon his shattered remains. H.

THE NEW YEAR.

(Continued from page 4)

pattern of faith and effort in the new year that lies out ahead."

We are certain that God will not disappoint us when we come to him with a sincere and inquiring attitude for the revelation of his will for our lives individually for the year that is ahead. The answers manifestly will be different. We do not all live upon the same level. God will answer each of us according to the level where we are now living, but he will lift each one to some new level, if we obey his voice and do his will.

GREAT PREACHERS OF YESTERDAY

SIN IN HIGH PLACES

Rev. Joseph H. Smith Discusses the Overcomers.



In the seven "overcomeths" of Revelation 2 and 3, of which the Lord has spoken such great promises of reward, there seems to be reference mainly, if not solely, to things to be overcome in unfortunate and dangerous church conditions. Elsewhere the overcoming of the world is dealt with. But here the whole series of addresses is to the ministers of the seven churches, only two of which present a state in which there is nothing to rebuke, and unqualified reward is promised. Those at Smyrna are assured of immunity against the second death, and if still faithful unto death are promised a crown of life.

At Philadelphia they are promised "an open door," assured of aggressive victory over the synagogue of Satan, exemption from the tribulation, and to be made as a "pillar in the temple of God."

But in every one of the remaining five churches there are things more difficult to overcome than those that are outside in the world. As some Christians find it much harder to live separate and victorious lives against contrary examples and influences in their own homes than against the course and antagonism of the world without, so against the dominance of ecclesiasticism, and the examples and dissuasions of social leaders in the church are harder to "overcome" than it is over like practices of those who make no profession of religion. Corruption in churches is one of the guises in which Satan approaches us as "an angel of light." Its deceitfulness makes it the more difficult to detect its maliciousness, and its ostentation makes it the more easy for us to be intimidated against any dissent. When the apostle Paul apprized us of the might and the manifold forces of our foe, he did not stop with the designation of "rulers of the darkness of this world," but reached his climax in "spiritual wickedness in high places." Now, the high (or heavenly) places are the places of the church. And here the conflict is most directly spiritual. Knowing that sensualism would soon and surely follow, the devil's major assaults have ever been in the realm of religion. Theology and morals alike were assailed when he lied to Eve about God's nature and purposes and induced her to disobey him. Likewise, in his attack upon Jesus, his first and repeated effort was to place an "if" before God's

testimony that he was the Son of God. And today the gross and rampant crimes of men and the social and moral laxity of many church people proceed logically from Satan's deception of ministers, and the quite extensive default to which he has induced churches concerning the revealed truth of Jesus Christ. While in this he can have no hope at all of prevailing against Christ's true church, yet he is sure of destroying souls of men. And it is in the conflict with the forces of this Satanic invasion of the church by the spirit of Anti-Christ and the corruption of the world, that the overcomer is promised the victor's reward.

As not even the first habitation of angels insured them against falling from their first estate, and as the intimate fellowship of the disciples with the Lord himself as their pastor did not exempt Judas from the peril of having "Satan to enter his heart," so not only does our church membership not of itself guarantee our security, but it involves additional sources of danger and greater need of vigilance. As early as Job's time, when the sons of God came together, Satan also came with them. Some of the longest lived, highest honored and most useful ministers have been betrayed into heresies and some have fallen into sin in these latter days. Many, even among the brethren and sisters in the churches, have been overtaken in faults and into crimes, some in high handed thefts, and some in low, filthy lusts of the flesh, that none would have suspected possible, and they, themselves, a little while back, would never have dreamed of doing. Some of the most flagrant exposures in the courts today are of persons brought up in Christian homes and of some in high places in the church themselves. And besides this, various preachers and many church people are not only living in practices abhorrent to the pure gospel, but are standing for positions in social, domestic and business affairs that divest them of all influence for Christ and the saving of souls. Moreover, some of these get to the high official positions in the church and wield a controlling influence in the direction and domination of affairs, so that the protection of one's own soul against the devices and wiles of the devil becomes a personal matter of their individual selves.

(More to follow)

"If your religion has not changed you ought to change your religion."

VICTORIES IN PRAYER.

(Continued from page 4)

faith. At the meeting, when I made the appeal asking for decisions, four little hands went up. My faith was rewarded by each being saved.

Another time I was praying in like manner and six came to mind and six found their Saviour. I entered that series of children's meetings. It is common experience to pray for a meeting hours in advance and receive assurance there will be definite results. One time as many as twenty of teen age, one boy a Catholic. These occasions only obtain when I see "the praise of his glory" in the matter in hand, and when I realize that, victory is only a matter of seconds.

I insist that when our facts are fixed our faith faculties function. I form an acrostic thus: when our

Facts are
fixed our
faith
faculties
unction.

When our hearts condemn us not; then have we—not may have! A teacher related an experience with a group of children. Said she: "If there was a blind man here and Jesus would drop down out of the sky, what would you ask Jesus to do?" One little boy said, "Ask him to get him a seeing eye dog." Much of our petitions are asking for the good, when we could have the BEST.

The Gospel Needs No Apology.

Paul declared that he was not ashamed of the gospel of Christ. He gave as his reason for this, its present full sufficiency to meet the personal need, to bring about the deliverance of the individual, regardless of how far he has fallen or how blighted his hopes. There is power in the gospel to bring this individual back, all the way back, to the favor and fulness of God. The apostle finds further reason to be unashamed in the fact that unlike other gospels the gospel of Christ has no favoritism because of race or province or social class. While it started with the Jews, who furnished the first kindling wood for the fire, it extends with the same grand potency to Gentiles, bond and free. H.

A weakness that disables one in doing what God tells him to do should drive him to the throne of grace for purity and power.

OUR BOYS AND GIRLS

A BOY'S DECISION.



young Irish lad who offered his services as guide through the district.

A bargain was made with him, and the party went off. The lad proved himself well acquainted with all the places of interest in that neighborhood, and had plenty of stories to tell them about. He did his work well, and to the entire satisfaction of the visitors. On their return to the starting point, Mr. Hall took a flask of whiskey from his pocket and drank some. Then he handed it to the boy, and asked him to help himself. To his great surprise, the offer was firmly, but politely, declined.

Mr. Hall thought this was very strange. To find an Irish boy who would not touch or taste whiskey was stranger to him than anything he had seen that day. He could not understand it; and he resolved to try the strength of the boy's temperance principles. He offered first a shilling, then half a crown, and then five shillings if he would take a drink of whiskey. But the boy was firm. A real, manly heart was beating under his ragged jacket. Mr. Hall determined to try him further, so he offered the boy a golden half-sovereign if he would take a drink of whiskey. That was a coin seldom seen by lads of this class in those parts. With a look of indignation in his face, straightening himself up, the boy pulled out a temperance medal from the inner pocket of his jacket, and holding it bravely up, he said:

"This was my father's medal. For years he was temperate. All his wages were spent in drink. It almost broke my mother's heart; and what a hard time she had to keep the poor children from starving! At last my father took a stand. He signed the pledge and wore this medal as long as he lived. On his deathbed he gave it to me. I promised him that I would never drink intoxicating liquor; and now, sir, for all the money your honor may be worth, a hundred times over, I would not break that promise."

That boy's decision about drink was noble. Yes, and it did good, too. As Mr. Hall stood there astonished, he screwed the top on his flask and flung it into the water of the lake near which they stood.

Then he turned to the lad and shook him warmly by the hand, saying as he did so:

"My boy, that's the best temperance lecture I ever heard. I thank you for it. And now, by the help of God, I will never drink another drop of intoxicating liquor while I live."—Rev. Dr. R. Newton.

Dear Aunt Mitchie: I am ten years old and in the fifth grade. I go to Sunday school every Sunday. I go to the Christian Church. I take The Pentecostal Herald. I have one little sister five years old. I would like to see this letter in print.

Judith McMakin,
125 N. Alta Ave., Danville, Ky.

Dear Judith: Write me a little longer letter next time. I'm glad you go to church and Sunday school.—Aunt Mitchie.

Dear Aunt Mitchie: I enjoyed the Children's Page. I go to Sunday school every Sunday. I read at least one chapter a day and sometimes more. I want to read the New Testament through. I enjoyed the letters on the Children's Page. I will be ten years old next birthday. Our school has started and I am in the fifth grade. Grandmother and mother and granddaddy are saved and some of my aunts and uncles got saved in a meeting. Do pray for the rest of them to be saved too. I have a brother in school who is six years old. I sure like your questions and mother likes them too. I want you to hurry and put some more in. Maybe I can write you some more sometime and tell you some more about us.

Frances Owens,
Rt. 3, Pavo, Ga.

Dear Frances: What a good letter you have written. I hope by now you have read the New Testament through. Learn some verses each day by heart.—Aunt Mitchie.

Dear Aunt Mitchie: I've just read Page 10 and I love it. I'll be glad when the questions come out in it. I love Jesus better than anything on earth. He does so much for me. Yes, I lose my temper at times but my mother tells me to run off to myself and pray and Jesus will forgive me. Mother and I have worship. Daddy and brother work on the Dam. But Daddy or Mother asks the blessing each meal and have the twenty-nine years they have been married. We all go to church and Sunday school every Sunday. I have one brother in the Navy, one in the Air Corps, and one at home. I have two sisters, one a nurse and one a secretary for the Government. Will close with my love to you, Aunt Mitchie.

Dora Joyce Jones,
Box 131, Albany, Ky.

Dear Dora: You have such good parents. You will grow to be like them for you love Jesus too.—Aunt Mitchie.

Dear Aunt Mitchie: This is my second letter to you. I would like to see it in print. I saw the first letter in the paper. I am nine years old. I am in the fourth grade. I go to Raleigh School. My teacher is Mrs. Johnson. She is good. My birthday is March 5th. I would like to hear from you. My grandmother takes The Pentecostal Herald. I read it every time I am up there. I am a Christian. My mother and daddy are Christians too. I go to the Methodist Church.

Beth Kelly,
Box 73, Raleigh, Miss.

Dear Beth: It makes me glad to hear you are a Christian. Always follow Jesus and you will have the best there is in life.—Aunt Mitchie.

Dear Aunt Mitchie: I like page ten in The Herald. I am seven years old and a Christian going to the Nazarene Church. I go to school in the first grade. Grandpa is our caretaker. Daddy and Mother are real Christians and read the Bible. Hope to see my letter in print.

David Gerstenberger,
30115 Tennessee St., Roseville, Mich.

Dear David: Here is your letter and your name printed on page ten. I hope you will be the kind of a Christian your mother and daddy are.—Aunt Mitchie.

NEW! DIETZ BIRTHDAY CAKE

• Attractively made in one complete mold. 12 pink candles come with each cake model.

Every Sunday School will want one of these new imitation birthday cakes to recognize children's birthdays. Realistic, non-breakable.

Birthday Cake model with 1 doz. candles \$2.75. Extra candles 25¢ a dozen. Postage extra.

Your dealer can supply you. Ask for helpful catalog of Sunday School materials Free.

WILLIAM H. DIETZ, INC.
10 South Wabash, Dept. 94 Chicago 3, Ill.

TENTS

We specialize in Gospel Tents
M. D. SMITH TENT & AWNING COMPANY
183-193 Piedmont Avenue, N. E.
ATLANTA, GEORGIA

The Seven Most Important Events of
FUTURE HISTORY

New Book by Rev. E. A. Lewis
245 pages—Copyright 1948—Cloth—\$2.00.
AUTHENTIC—INTERESTING—AMAZING
Evangelist E. A. Lewis, Publisher.
1823 N. Sierra Bonita Ave., Pasadena 7, Calif.

In His Steps.

A most fascinating, impressive story of what Jesus would do if he should come to America today, in the church, in the slums, in business and everywhere. It has had the largest sale of any book ever published, with the exception of the Bible. Over 20,000,000 copies have been printed, in every major language of the world. Yet it is just as timely today as when it first came from the press. This new, complete addition is printed from large, clear type. Bound in cloth. Price 60 cents.

Two copies for \$1.00.
Pentecostal Publishing Co., Louisville 1, Ky.

Write a Card Today

for description and special price on the greatest collection of religious poems ever published. Address Pentecostal Publishing Co., Box 774, Louisville, Kentucky.

Bone of His Bone
By F. J. HUEGEL

This author shares with you some of the deep teachings that have come to him through the constant tutelage of the Holy Spirit. It deals with the Crucifixion of Self, Spirit Baptism, Satanic Power and Majesty, Spirit Discernment and Complete Victory of it by perfect freedom in Christ. It is one of the most moving books in its field. Price \$1.50.

Pentecostal Publishing Co., Louisville 1, Ky.

Young People's Column

Joseph M. Davis
Kennedy School of Missions, Hartford,
5, Conn.

Some Great Missionary Leaders.

Songs: "Beneath the Cross of Jesus," "From All The Dark Places," "Lead On, O King Eternal," and the chorus, "Jesus Gave Her Water That Was Not In The Well."

Special Music. "Lord, Speak To Me That I May Speak."

Outline for Talk. (This program will consist of the biographies of two great missionary leaders. It will be more effective if portraits of these men can be secured. Each speaker will then display the picture of the missionary about whom he is talking as he tells the story of his life).

1. **William Carey** was the "founder of modern missions." He was the pastor of a small Baptist Church in Moulton, England. To support his family, he found it necessary to supplement his small income by following his trade, that of a shoemaker. He had a map of the world in his little shop and he read often from the "Voyages" of Captain Cook, the reports of the East India Company, and the lives of John Eliot and David Brainerd. When a friend questioned him about giving so much of his time to the study of the missionary needs of the world he answered, "My business is to extend the Kingdom of God; I only cobble shoes to pay expenses."

On May 31, 1792, William Carey preached his historic sermon before the Nottingham Association upon the text, Isa. 54:2, 3, "Enlarge the place of thy tent." He packed the heart of his sermon into a memorable watchword,

"Expect great things from God;
Attempt great things for God."

He possessed a remarkable gift for the mastery of languages. To his credit stand seven translations of the whole Bible and twenty-one of the New Testament. Because of this, many of the people of India received the gospel in their many tongues. He also founded the first Christian college in India.

Sunday, December 28, 1800, was the high day, when the joybells rang in Serampore Mission, for on this day the first believer in northern India was baptized into the Christian faith. Krishna Pal was his name. The crowds gathered on the bank of the Hugh River, and shouted scornfully, "Krishna, the devil's own." With him was baptized Carey's son, Felix. The governor, standing on the bank, burst into tears. For the workers of Serampore, it was a high hour of joy.

2. **David Livingstone** sailed for Africa in 1840. He had but recently completed his medical course at the University of Glasgow, but from the beginning, he was

SUNDAY SCHOOL COMMENTARIES

Peloubet's Select Notes for 1949

A Commentary on the International Bible Lessons for Christian Teaching.

By Wilbur M. Smith, D. D.



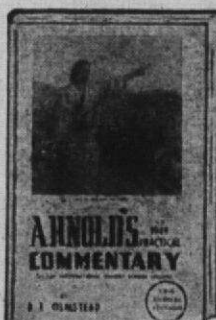
For seventy-five years the name "Peloubet" has been a household word in the church world. Dr. Smith's immense scholarship marshals the learning of the Christian world before one in grand review. The fifty-two lessons for the year are treated with scholarly Scriptural interpretation from the evangelical viewpoint; apt illustrations add human interest and help make the application to daily life; appropriate editorial matter and suggestions to teachers are particularly valuable to those who teach; pen drawings, full-page illustrations in color, material for the Junior department, etc., combine to make a treatise covering every need of the church school worker, teacher or pupil.

This volume represents much painstaking work . . . its wide use will make for a better quality of teaching and a more enlightened discipleship. Price . . . \$2.75

Snowden-Douglass Sunday School Commentary

For over a quarter of a century Snowden's Lessons have proved invaluable to the Sunday school teacher who must prepare and present stimulating weekly lessons on Biblical material. It provides a clear, crisp explanation of each weekly International Sunday School Lesson. In addition, there are a number of popular features which help the teacher to make each lesson a meaningful and inspiring weekly event. One of these features, **Hints to Teachers**, gives specific suggestions on how to stimulate interest, highlight the principal teachings to the daily needs of the class members. Teachers everywhere have expressed great enthusiasm for this feature. Price . . . \$2.00

Arnold's Commentary, 1949



One of the most spiritual commentaries. It gives you the Text in full. The Text explained, a discussion of the lesson, with some suggestive questions, application and illustrations. Special comments for young people, intermediates, juniors and primary departments.

It is highly commended by thousands that use it from year to year. Price . . . \$1.50

PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KENTUCKY

very much interested in the "dark continent."

In the fall of 1852, he set out from Linyante with a company of native bearers to reach the Atlantic Ocean. After seven years of incredible hardships he reached the east coast of Africa, at Quilomane, the first explorer to cross the continent. It was then that he wrote in his diary, "The end of geographical feat is the beginning of the missionary enterprise . . . I will open up a path into the interior or perish."

(More on page 15, col. 1)

Tarbell's Teachers' Guide 1949

To the fast increasing numbers of Church School Workers and Pastors who now use the Guide yearly, and to all who have followed its pace with the times, enjoyed its freshness and helpful illustrations and have been spurred by its wealth of suggestions.

To those who are just taking up teaching, and to others who have not used it, we say, **Try it this year!**

With the enthusiasm that comes of sharing in its forty-two years of continuous progress, the publishers confidently maintain that this latest volume meets the supreme test of every teacher, superintendent, pastor and adult scholar. Price . . . \$2.75

Higley's Commentary, 1949



This very popular new commentary has jumped in circulation from 5 to 50 thousand in ten years.

It is loyal to the Bible, to full salvation, and to world evangelism. Our Associate Editor, Dr. John Paul, writes 150 thousand words for each edition including Lecture Outlines, Expository Discussions, Review and Research Questions, Seed Thoughts, Suggestions to Teachers on four levels. Price . . . \$1.50

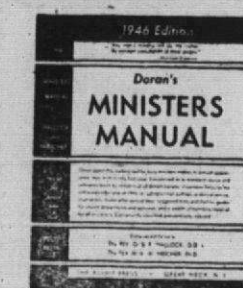
The Gist of The Lesson

By R. A. TORREY, D.D.

Fits the Vest Pocket.

Imitators have come and gone, yet for nearly half a century this handy vest-pocket Help to the International Lessons has held a high place in the hearts of Sunday school workers. Flexible binding. Price, postpaid . . . 60c

Doran's Ministers' Manual For 1949



The wealth of material which has earned for it the reputation of being a standard source and reference book. It includes sermon outlines, prayers, poems, hymns, illustrations, texts and subjects, in addition to a wide variety of information for year-round use. A handy ready-reference, excellently arranged and concisely indexed.

"This volume is without rival."—Alabama Baptist.
"It is the outstanding volume of its kind."—Christian-Evangelist.
"It is a reference book crammed with such material as constitutes an invaluable source of suggestions, inspiration and guidance."—Messenger. Price \$2.50

8 Gift Booklets

Exquisite Art, Great Messages, Handy Gifts.

HIS PEACE The way of living without worrying	35c
HIS JOY A call to praise and rejoicing	35c
HIS LOVE Greatest thing in the world	35c
FLOURISHING Life at its best	35c
BELONGING His for living and serving	35c
HIS A A threefold relationship	35c
HIS COMFORT Help for those who sorrow	35c
HALLOWING THE HOME The above eight wonderful booklets by Norman B. Harrison for \$2.99.	
Pentecostal Publishing Co., Louisville 1, Ky.	

SUNDAY SCHOOL LESSON

Dr. George A. Turner

The Boyhood and Youth of Jesus.



Lesson for January 16, 1949.

Scripture. Matt. 2:19-23; Luke 2:39-52; Mark 6:3.

Devotional Reading. Luke 2:25-32.

Memory Selection. "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."—Luke 2:40.

Introduction. Four stages in the youth of Jesus are embraced in the scriptural basis for today's lesson: as a "babe" (Lu. 2:6), as a "child" (Luke 2:40), as a "Son" (Luke 2:48), and as a "carpenter" (Mark 6:3). Surprisingly little is told in the gospels about the boyhood of Jesus. The apocryphal "gospels" of the fourth century, with their fanciful tales of prodigies performed by the child Jesus, bear witness to a desire to supplement the meager data of the canonical gospels. In Paul, as throughout the New Testament, the emphasis is on the deity of Jesus. His humanity was not the issue; it was his unique qualities which called for exposition, hence the silence about his youth.

Only once in the thirty years between his dedication and his baptism is the silence broken by Luke's account of the visit to Jerusalem at the age of twelve. During this time the scanty evidences reveal a normal child's growth in a devout Jewish home. Four times Luke uses the phrase "according to the Law" or its equivalent, in this account. It signifies a scrupulous adherence to both the letter and the spirit of the Mosaic law which the Christ came to fulfill.

Analysis.

- I. Dedication (Luke 2:21-40).
 - A. Simeon's blessing, (the *Nunc Dimittis*).
 - B. Anna's blessing.
- II. "Father's business" (Luke 2:49).
 - A. His understanding.
 - B. His subjection to parents.
 - C. His natural growth.
- III. "The carpenter." (Mark 6:3).

Exposition. Among the features to be noticed in the printed portion (Luke 2:39-52) are the two summary statements by Luke vv. 40 and 52; the contrast between "thy father" and "my Father"; the contrast between Jesus' understanding and his parent's lacks of it; and the paradox of asserting his loyalty to "my Father's business" and of being subject unto his parents. Luke was an artist as well as historian!

The only events from Jesus' early life,

selected by Luke for his biography, are two which are prophetic of Jesus' redemptive mission. The people, many of them, were expecting a Messiah; it was largely a matter of identification. The "hometown folks" at Nazareth were skeptical, refusing to recognize in a fellow-townsmen the Lord's Anointed. The first event mentioned is the trip to Jerusalem for the dedication following the day of circumcision. Mary had now dedicated her firstborn to God "according to the Law of the Lord." Like Samson Jesus was a child of promise; unlike Samson he "waxed strong in spirit" rather than in merely physical power. Like Enoch and Noah, Mary's child "found favor" with God—"the grace of God was upon him."

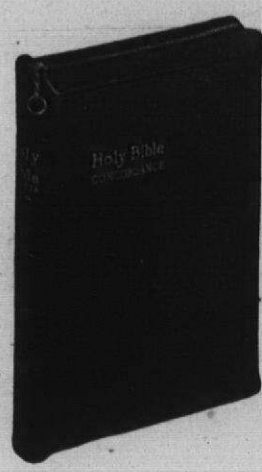
Apparently Joseph and Mary went each year to Jerusalem to the Passover, but left the children at home until, at the age of twelve, Jesus accompanied them—his first trip. While the feast lasted a week, the days in which attendance was required by the rabbis was two or three. Most of the pilgrims left on the third day. It is likely that, like other Jewish boys Jesus had attended a synagogue "school" since the age of five or six. Here, he first learned the opening chapters of Leviticus, dealing with the laws of offerings and the dietary laws. Probably all these years his mind and soul rapidly but gradually unfolded as he drank in the truths from the Scriptures. Probably there was a copy of the Old Testament in this humble but devout home, from which Jesus read. Apparently it was at the age of twelve that Jesus first gave evidence of his conviction that his was a unique mission.

It has been plausibly conjectured that Luke listened to Mary's story of Jesus' boyhood; this is substantiated by the words, "But his mother kept all these things in her heart." They "understood not" the full import of the event and of Jesus' words—but Mary pondered it. What meditations Mary must have had, what hopes, what forebodings!

Jesus' growth is here emphasized. He increased in favor both with God and man. It is often possible to please both God and (good) men. There came a time, however, when Jesus had to act and to speak more positively—then it was that man were "offended" at him.

One of the strange and tragic episodes of the gospels is the account of Jesus' reception in his home town. This was, however, not entirely unexpected by Jesus, for he recognized that such could be expected by a prophet. Nevertheless "he marveled at their unbelief." Here was another instance of the old adage "familiarity breeds contempt." According to tradition the three brothers of Jesus—James, Juda, and Simon became disciples

of Jesus. If so it is a remarkable instance of faith on the part of those who were most intimately acquainted with Jesus of Nazareth.



Ideal Paper Zipper Concordance Bible

Actual size is 4 1/4 x 6 1/4 inches. The clear, black-face, easy to read type of this Bible makes the Bible reading really enjoyable. Exceptionally light in weight. One of the smallest reference and concordance Bibles. No. BC6XZ—India paper edition, Morocco divinity circuit, overlapping cover, round

corners, headband and silk marker.

Price \$6.50
Same Bible as above in genuine leather, leather lined, without the zipper, reduced from \$10.50 to \$6.00
Name in gold 50c extra.

Specimen of Type

UNTO thee, O LORD, do I
lift up my soul.
2 O my God, I trust in thee:

Pentecostal Publishing Co., Louisville 1, Ky.

Precious Bible Promises

Arranged by Samuel Clarke.

Promises of Temporal Blessings.
Promises Relating to the Troubles of Life.
Promises of Spiritual Blessings.
Promises for the Exercise of Duties and Graces.
Promises of the Growth and Glory of the Church.
Promises of Christ's Second Coming.
320 pages attractively bound in Cloth.

Price 75c each.

Pentecostal Publishing Co., Louisville 1, Ky.

Small Gift Calendars

Seven different designs including Sallman's Head of Christ, Flower and Church. Scripture Text on each one. Size 3 1/2 x 6 with envelopes for mailing. Price per package of seven 35 cents.
Pentecostal Publishing Co., Louisville 1, Ky.

Scripture Text Calendar



Every home is better equipped to aid its members in the battle of life if it has this Calendar on its walls. Thousands of people have come to depend upon the Scripture Text Calendar for the spiritual uplift it offers each day. That is why it is welcomed as a friend and counselor and respected as an honored guest. Note these nine attractive features:

Beautiful front cover, religious pictures, stories of the pictures, Scripture verses, moon phases, Calendar pads, in large, easily read figures. Prayer meeting text and lesson.

Price 35c, or 3 for \$1.00.

Pentecostal Publishing Co., Louisville 1, Ky.

A Revival in Texas.

Evangelist G. P. Comer conducted a revival meeting lately in the McCamey Methodist Church. The attendance at the services and the enthusiasm engendered far exceeded that of any other meeting which has ever been held in the community, according to some of the older members of the church.

Although the revival began under the sponsorship of the First Methodist Church, the other churches, namely the Baptist and the Assembly of God, became so interested and so eager to share in the revival which was beginning in the hearts of the others that by the end of the two weeks it might more correctly have been termed a Community-Wide Revival Meeting. Services were begun in the Methodist Church, but due to the great numbers attending they were soon crowded out, and the Baptist pastor, the Rev. W. I. Lee, and the members of his church generously permitted the use of their church the last week, since it would hold over a hundred more people.

During the meeting over one hundred people gave their lives to Christ or rededicated themselves to him, and there were sixty-one additions to the various churches. In a great city-wide service on Sunday afternoon, December 5, sixty-five pledged to begin tithing. At a later service seventy-one individuals pledged to begin a family altar, and during the two weeks over 4,900 chapters in the Bible were read.

Under the dynamic preaching and stirring singing of Brother Comer, a genuine revival of religion has come to the whole community. All of the churches have been brought closer together in realizing their common endeavor. Indifferent church members have been stirred to seek their place of responsibility again, and many who have never before attended church began to come through curiosity and stayed to surrender their hearts and lives to Christ.

As a direct result of the meeting the Methodist Church is filled with a zest such as it has not known for quite awhile. The Spirit of God is present in the hearts and lives of individuals and in the corporate body of the church, so that great things can be accomplished for Christ and his kingdom.

(He sent in 25 subscriptions for The Herald from this meeting, which makes a total of 255 subscriptions from his meetings for The Herald this year.)

C. Jordan Mann, Pastor.

Callis Campaigns.

After the camp meeting season which included Mt. Lake Park, Md. Kincaid, W. Va., Hyndman, Pa., and Bealls Grove, Md., we spent a month at home in Florida. Our first church revival was in St. Stephens, S. C., Rev. W. C. Henderson, pastor, and the Lewises as singers. From

there we went to Phillipsburg, N. J., with Charles Sheppard in charge of the singing. We were there fifteen years ago, pastor, Rev. Ralph R. Roby. Our next meeting was Ocean City, N. J., with Rev. Charles E. Rubart, pastor. The singing was led by Charles Sheppard. Our next meeting was with a tried and true Asburian, G. Nelson Moore in South River, N. J. Brother Moore led the singing. The last campaign of the season was with Rev. I. E.

Steyer, in Sixth Street Methodist Church, Charleston, W. Va.

These meetings were marked with good attendance, victories at the altar, numerous subscriptions to The Herald and in some instances outstanding occurrences, such as establish family altars, fine youth dedicated to life service for Christ, cottage prayer meetings and many professed Christians finding victory in testimony (More on page 16, col. 3)

A REMARKABLE BIBLE WITH A MARVELOUS FEATURE

CHRISTIAN WORKERS' BIBLE

SELF-PRONOUNCING

Containing the King James or Authorized Version of the Old and New Testaments with 60,000 References in center column, and Maps printed in colors

SIZE 4 1/4 x 8 INCHES

INDEXED and MARKED IN RED on all subjects connected with

THE THEME OF SALVATION

to enable any person to turn rapidly to verses on these subjects, and to read in consecutive order all passages relating to any one of the topics chosen; to give Bible Readings at a moment's notice, or to tell at a glance the subjects of any verse or passage marked.

THREE THOUSAND SELECTED TEXTS

are arranged on this plan in sequence for Bible Study and Teaching. With an interesting and helpful introduction on the many uses of this Christian Workers' Bible and suggestive hints on private study.

THE EASIEST READING BIBLE

It is believed that no form in which the Scripture has ever been published makes the reading of it so attractive to both old and young, nor are any Commentaries, voluminous and extensive as they may be, to be compared with this simple system of markings and indexing, in explaining and making easy the way of Salvation. Every page is helpful and leads to further discovery of the greatest truths in God's Word.

COMPLETE HELPS AND FULL CONCORDANCE
It also contains the New Helps known as The "International" Teachers' Handy Bible Encyclopedia and Concordance under one alphabetical arrangement. These New Aids to the Study of the Bible are Prepared in Simple Language, Printed from Bold-face Type, Profusely Illustrated.

SPECIMEN OF TYPE

THE book of the "generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac, and Isaac begat Jacob; and Jacob begat Judas and his brethren;

It also contains Sixteen BEAUTIFUL ILLUSTRATIONS printed in colors, also a FAMILY RECORD in colors BEAUTIFULLY and DURABLY BOUND

Bound in Genuine Leather, divinity circuit (overlapping covers), round corners, red under gold edges, silk headband and marker, packed in handsome box.

SPECIAL OFFER Price Only \$4.95 POST PAID

USE THIS COUPON

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

Please send ALL CHARGES PREPAID, THE CHRISTIAN WORKERS' BIBLE which you are offering at a SPECIAL PRICE OF \$4.95. I enclose herewith money order for the amount.

NAME _____

ADDRESS _____

THE GIFT OF GIFTS

SATISFACTION GUARANTEED
MONEY BACK FOR THE ASKING

EVANGELISTS' SLATES.

AMSTUTZ, BLANCHARD E. and VERA

(1109 Easley Ave., Auburn, Ind.)

Pleasant Mills, Ind., Jan. 4-16

Strasburg, Ill., Jan. 18-30

Sweetser, Ind., Feb. 8-20

BENNETT, HERBERT

(Cor. Spring and Prairie, Nameoki, Ill.)

Camden, N. J., Jan. 2-9

Anna, Ill., Jan. 10-23

Metropolis, Ill., Jan. 26-Feb. 6

Lawrenceville, Ill., Feb. 7-20

BERTOLET, G. FREDERICK

(1849 Perkiomen Ave., Reading, Pa.)

Flint, Mich., Jan. 6-16

Ypsilanti, Mich., Jan. 19-30

Indianapolis, Ind., Feb. 2-13

BIDWELL, MERLIN C.

(Spring Arbor, Mich.)

Oroville, Wash., Jan. 2-16

Tonasket, Wash., Jan. 18-30

Wenatchee, Wash., Feb. 1-13

BROOKSHIRE, JOSEPH

(116 Forest Ave., Lexington, Ky.)

Cairo, Ill., Jan. 2-16

BUTLER, C. W.

(2222 N. LaSalle Gardens, Detroit 6, Mich.)

Rockwood, Mich., Jan. 2-16

Steubenville, Ohio, Jan. 23-Feb. 6

CHASTAIN EVANGELISTIC PARTY

(Clay City, Ind.)

Clearwater, Fla., Dec. 1-Feb. 27

CHURCH, JOHN R.

(Rt. 4, Winston-Salem, N. C.)

Winston-Salem, N. C., Jan. 2-13

Daytona Beach, Fla., Jan. 16-27

Lincolnton, N. C., Feb. 6-17

CLARK, SCOTT T.

1003 E. Hancock St., Newberg, Ore.

Haviland, Kan., Jan. 2-21

Manchester, Okla., Jan. 23-Feb. 6

COBB, DEE W. and MRS.

(Box 36, Wilmore, Ky.)

Roundhead, Ohio, Jan. 4-16

Dayton, Ky., Jan. 18-30

E. Liverpool, Ohio, Feb. 8-20

COMER, G. F.

(Box 5889, Dallas 2, Texas)

Muskogee, Okla., Jan. 9-23

COUCHENOUR, H. M.

(Boylston, Pa.)

Salem, Ore., Jan. 12-16

San Diego, Calif., Jan. 19-23

DENTON, JOSEPH

(1109 Lexington Ave., Akron, 10, Ohio)

Akron, Ohio, Jan. 12-23

Findlay, Ohio, Feb. 1-13

DOVERSPIKE, ROBERT R. and ANNA

(Salix, Pa.)

St. Louis, Mich., Jan. 2-16

Elkton, Mich., Jan. 23-Feb. 6

Franklin, Pa., Feb. 8-20

FELTER, JASON H.

(Goldsboro Ext., Easton, Md.)

Toledo, Ohio, Jan. 19-30

Frankfort, Ky., Feb. 6-20

FISHER, G. E.

(165 N. Chestnut St., Jackson, Ohio)

Elkhart, Ind., Jan. 3-16

FRANCIS, BLANCHE S.

(2521 Morgan St., Saginaw, Mich.)

Fulton, Mich., Jan. 14-16

Elmer, Mich., Jan. 23-Feb. 6

FRANTZ, THOMAS E.

(635 Susquehanna Ave., Sunbury, Pa.)

Pine Grove, Pa., Dec. 31-Jan. 9

Chillicothe, Ohio, Jan. 10-23

FUHRMAN, ELDON and BLANCHE

(Mound City, Mo.)

Portland, Ore., Dec. 28-Jan. 9

Hillsboro, Ore., Jan. 16-30

Foster, Ore., Feb. 2-13

GADDIS-MOSER EVANGELISTIC PARTY

(Box 236, Winona Lake, Ind.)

Texas City, Tex., Jan. 4-16

Houston, Tex., Jan. 18-30

Houston, Tex., Feb. 1-13

GIBSON, JAMES

(35 Shawnee Ave., Ft. Thomas, Ky.)

Hamilton, Ohio, Jan. 2-16

Robinson, Ill., Jan. 18-30

Buford, Ga., Feb. 1-13

HAERR, E. J.

(329 Glenn Ave., Springfield, Ohio.)

Union, Ohio, Dec. 28-Jan. 9

Circleville, Ohio, Jan. 16-30

HAINES, WALLACE E.

(111 8th St., Zephyr Hills, Fla.)

(Bahama Islands, Dec. 28-Jan. 17)

Savannah, Ga., Jan. 20-30

Pontiac, Mich., Jan. 23-Feb. 6

Nappanee, Ind., Feb. 8-20

HAMES, J. M.

(Westfield Ave., Greer, S. C.)

Ionia, Mich., Jan. 2-16

Monroe, La., Jan. 18-30

Chattanooga, Tenn., Feb. 1-6

Bruceville, Ind., Feb. 15-28

HOOVER, L. S.

(Lafayette, Ind., Jan. 2-16)

Louisville, Ky., Jan. 23-Feb. 6

HORTON, NEAL

(Rt. 1, Elizabethtown, Ky.)

New Castle, Ind., Jan. 2-16

Kokomo, Ind., Jan. 23-Feb. 6

Lawrenceville, Ill., Feb. 13-27

IRBY, LORAN

(Box 102, Marion, Ind.)

Muncie, Ind., Dec. 30-Jan. 9

Cass City, Mich., Jan. 11-23

Elwood, Ind., Jan. 25-Feb. 6

Warren, Ind., Feb. 15-27

KELLER, J. ORVAN

(Logan, Kan.)

Lyndon, Kan., Jan. 9-16

Anceff, Mo., Jan. 23-Feb. 6

McCook, Nebr., Feb. 13-27

KELLY, R. A.

(Confluence, Pa.)

London, Ontario, Jan. 2-16

Townline, Pa., Jan. 17-30

Moshannon, Pa., Feb. 14-27

KENNEDY, ROBERT J.

(P. O. Box 171, Dallas, Tex.)

Pawnee, Okla., Jan. 2-16

KRAMER, ED.

(1634 S. Santa Fe St., Wichita, Kan.)

Binghamton, N. Y., Dec. 31-Jan. 16

Gouverneur, N. Y., Jan. 19-Feb. 6

Union City, Pa., Feb. 10-27

LAMP, W. E.

(509 E. 4th St., Flora, Ill.)

Big Prairie, Ill., Jan. 16-30

LINCICOME, F.

(412 Jefferson St., Gary, Ind.)

Pahokee, Fla., Jan. 4-16

Princeton, Fla., Jan. 18-30

Allentown, Pa., Feb. 8-13

Charleston, W. Va., Feb. 15-27

LONG, JOHN H.

(330 Castle Hayne Rd., Wilmington, N. C.)

Macon, Ga., Jan. 2-16

Kinston, N. C., Feb. 6-20

McPHERSON, C. R.

(Damascus, Ohio)

English, W. Va., Jan. 2-16

Pittsburgh, Pa., Jan. 18-30

Canton, Ohio, Feb. 13-27

MOON, REX J.

(318 S. Fifth St., Greenville, Ill.)

Luverne, Minn., Jan. 2-16

OVERLEY, E. R.

(142 Tremont Ave., Ft. Thomas, Ky.)

Salisbury, Ky., Jan. 3-16

Emmett, Mich., Jan. 17-30

Concord, N. C., Feb. 1-13

East Point, Ga., Feb. 14-27

PHILLIPS, ROBERT L.

(Box 46, Sedalia, Ohio)

Blissfield, Ohio, Feb. 9-20

PHILPOT, J. H.

(126 N. 13th St., Fredonia, Kan.)

Bay City, Mich., Jan. 3-16

Sharon, Pa., Jan. 18-30

Belle Vernon, Pa., Feb. 1-13

Hutchinson, Kan., Feb. 15-27

RIDOUT, G. W.

(152 E. Pine St., Audubon, N. J.)

SCREWS, HENRY A. JR.

(151 Park Blvd., Huntsville, Ala.)

Auburn, Mich., Jan. 13-23

Bellaire, Ohio, Feb. 3-13

Malvern, Ohio, Feb. 14-27

STABLER, R. C.

(Box 34, Montoursville, Pa.)

Albany, Ore., Jan. 16-30

Canby, Ore., Feb. 1-13

Corvallis, Ore., Feb. 15-27

TURBEVILLE, S. R.

(Winona Lake, Ind.)

Bowling Green, Fla., Jan. 2-16

Hernando, Fla., Jan. 17-28

Tarpon Springs, Fla., Jan. 30-Feb. 13

VAN VORCE, HERBERT J.

(406 College St., Wilmore, Ky.)

Indianapolis, Ind., Jan. 4-23

WILLIAMS, H. GILBERT

(112 Homestead Ave., Collingswood, N. J.)

Hyndman, Pa., Jan. 16-30

Findlay, Ohio, Feb. 6-20

WILLIAMS, RAY L. and MRS.

(Rt. 7, Columbus, Ind.)

Andrews, Ind., Dec. 27-Jan. 9

WILSON, D. E.

(453 Chenango St., Binghamton, N. Y.)

Elkhart, Ind., Jan. 2-Feb. 16

Akron, Ohio, Jan. 23-Feb. 6

Covington, Va., Feb. 13-27

WOOD, PAUL W.

(Box 509, E. Liverpool, Ohio)

Doylestown, Ohio, Jan. 2-16

Rock Creek, Ohio, Jan. 18-30

Girard, Ohio, Feb. 1-6

WOODWARD, GEORGE P.

(201 N. Warren Ave., Columbus 4, Ohio)

Muskegon, Mich., Jan. 11-23

Covington, Ky., Jan. 26-Feb. 6

Coshocton, Ohio, Feb. 9-13

Chillicothe, Ohio, Feb. 16-27

YOUNG, SUMNER

(Rt. 1, Traverse City, Mich.)

Coleman, Mich., Dec. 28-Jan. 16

BRECHISEN, LOREN and WIFE

(453 Chenango St., Binghamton, N. Y.)

Romeo, Mich., Jan. 2-16

Kingston, Mich., Jan. 18-30

Newport News, Va., Feb. 13-27

*Evangelistic parties starred above include the

-lent under this head.

Song Evangelists, Musicians, Special Workers.

*Evangelistic parties starred above include the

-lent under this head.

BRECHISEN, LOREN and WIFE

(453 Chenango St., Binghamton, N. Y.)

Romeo, Mich., Jan. 2-16

Kingston, Mich., Jan. 18-30

Newport News, Va., Feb. 13-27

*Evangelistic parties starred above include the

-lent under this head.

Song Evangelists, Musicians, Special Workers.

*Evangelistic parties starred above include the

-lent under this head.

BRECHISEN, LOREN and WIFE

(453 Chenango St., Binghamton, N. Y.)

Romeo, Mich., Jan. 2-16

Kingston, Mich., Jan. 18-30

Newport News, Va., Feb. 13-27

*Evangelistic parties starred above include the

-lent under this head.

Song Evangelists, Musicians, Special Workers.

*Evangelistic parties starred above include the

-lent under this head.

BRECHISEN, LOREN and WIFE

(453 Chenango St., Binghamton, N. Y.)

Romeo, Mich., Jan. 2-16

Kingston, Mich., Jan. 18-30

Newport News, Va., Feb. 13-27

*Evangelistic parties starred above include the

-lent under this head.

Song Evangelists, Musicians, Special Workers.

*Evangelistic parties starred above include the

-lent under this head.

BRECHISEN, LOREN and WIFE

(453 Chenango St., Binghamton, N. Y.)

Romeo, Mich., Jan. 2-16

Kingston, Mich., Jan. 18-30

Newport News, Va., Feb. 13-27

*Evangelistic parties starred above include the

-lent under this head.

Song Evangelists, Musicians, Special Workers.

*Evangelistic parties starred above include the

-lent under this head.

BRECHISEN, LOREN and WIFE

(453 Chenango St., Binghamton, N. Y.)

Romeo, Mich., Jan. 2-16

Kingston, Mich., Jan. 18-30

Newport News, Va., Feb. 13-27

*Evangelistic parties starred above include the

-lent under this head.

Song Evangelists, Musicians, Special Workers.

*Evangelistic parties starred above include the

-lent under this head.

BRECHISEN, LOREN and WIFE

(453 Chenango St., Binghamton, N. Y.)

Romeo, Mich., Jan. 2-16

Kingston, Mich., Jan. 18-30

Newport News, Va., Feb. 13-27

*Evangelistic parties starred above include the

-lent under this head.

Song Evangelists, Musicians, Special Workers.

*Evangelistic parties starred above include the

-lent under this head.

BRECHISEN, LOREN and WIFE

(453 Chenango St., Binghamton, N. Y.)

QUESTION BUREAU

A sister is disturbed over the belief that Christendom celebrates the wrong day in commemorating the Saviour's birth, and that the tree and other symbols used are of pagan origin.

We would be much happier and more useful, if we did not manufacture so many scruples for our conscience. Some are very conscientious about poor old Santa Claus; who is only a pleasant symbol, like "Uncle Sam." Research indicates that Dec. 25 is not very far off from the date the Babe of Bethlehem was born. It is the birth, not the date, that we celebrate. December 25th is good enough. And as for Christmas trees and other decorations, the pagans have had their hands on nearly everything. The way to do is, take these things and convert them, and even sanctify them. I can remember when the conscience of some saints was outraged when they saw a violin (for "fiddle") at church. It had "always kept company with the devil's crowd." But we found out that God's crowd could take it over and give it a new meaning.

Are we not physically delivered from the fall until death?

The brother asking the question thinks maybe we are; based on the fact that the Son of God was manifest to destroy the works of the devil, and other passages. Very few believers have ventured to take such high grounds, and too often it has led to intolerable fanaticism, in which the individual claimed physical immortality, as in the case of our good Sister Eddy or the founder of the House of David. It also leads to an impossible view that all sickness is sinful. A sister lately wrote us that the Lord had given her a direct revelation that all sickness was sinful and hence that it was no more in God's permissive will for us to be sick than it was for us to live in sin. Beware of anyone who claims straight revelations from heaven, especially where they supplement the Bible. God expects us to be governed by his word; not by dreams or angel visits. God does not tolerate sin; hence he justifies and sanctifies as we have faith, in this life; but for some wise reason he lets us share the human infirmities of this life so long as we are in the flesh. Read Rom. 8:22-25.

On making "mistakes as long as we are in the body."

The one sending the preceding question wants a word on this. He thinks it clashes with Romans 8:14, which speaks of Sons of God being led by the Spirit of God. But you cannot take that too literally. No one has constant and miraculous divine guidance. We shall be presented "faultless" before the presence of his glory. Jude 24. But we can only be preserved "blameless" as a result of being sanctified. I Thess. 5:23. Blameless means

without any voluntary sin. If you commit sin at all it is always done willingly, knowingly and consciously. But you will have faults and make mistakes; everybody will. Only try to reduce them to a minimum, let them serve to keep you humble, and let yourself be more exercised about your own faults than those of some one else.

A Big Word For The Herald.

I have been reading The Pentecostal Herald for nineteen years. My studies under the printed ministry of The Herald has been a great influence upon my life, teaching, preaching, and soul-winning. Every Christian, and especially ministers should subscribe to The Pentecostal Herald. The greatest preachers, teachers and Christian laymen will visit your home every week for \$1.00 per year. I have taken hundreds of subscriptions in my churches and camp meetings. I expect to do more for The Herald in the future. —Carl D. Mitchell, Pastor First Methodist Church, Secretary of Evangelism, South Illinois Methodist Conference.

Our Circulation Council.

The Herald's friends are responsible for its having the largest circulation of any non-denominational full salvation weekly in the history of the Movement; but thousands more could take it. It is published not for any one's profit; but the kingdom is Christ and all churches' profit, where it goes. Here is a further roll call of the Thousand Club:

301. Mrs. S. P. Parker. 302. Mrs. C. W. Mills. 303. R. F. Calvert. 304. Mrs. B. H. Oliver. 305. J. Leslie Kinze. 306. Leo. F. King. 307. Mrs. Ed Whitaker. 308. Mrs. Mrs. E. G. Effinger. 309. Rev. W. E. Lamp. 310. Wm. H. McKain. 311. Mrs. Mary C. Lynch. 312. Mrs. Troy Baker. 313. G. F. Springman. 314. J. S. Hamilton. 315. N. A. Johnson. 316. Leslie H. Woodson. 317. Claud Sanders. 318. Paul John Pappas. 319. Leone Maurer. 320. Smith Hardin. 321. John Murdoch. 322. C. W. Butler. 323. Mrs. Welby J. Dixon. 324. H. C. Nicholson. 325. E. M. Dellinger.

(The Thousand Club consists of people who send ten or more yearly subscribers to The Herald at a dollar each. If you can't join this, send one or more.)

The Herald Next Week.

Dr. Ridout is going to write on "Keeping Faith in an Age of Doubt." "If I Were a Colored Man" is a rather sensational third page article by John Paul of which many will probably want copies to pass to colored preachers. It turns the spotlight on an "inferiority complex" by which many Colored people are delaying their own progress, and brands the agitation of the reds and the pinks in the American race problem. The Question Bureau will discuss the latest on the dis-

covery of Noah's Ark. The editor will present, in the spirit of a prophet, an article on A Conquering Faith. Something extra will be in The Herald Pulpit and in that page 9 series. All The Herald's features will be "hitting on all cylinders."

CALLIS CAMPAIGNS.

(Continued from page 13) and public praying.

The singers mentioned did fine work and boosted for The Herald. All pastors were exceptionally zealous for souls and we had good fellowship and great times together working for the Master.

It was our second time at Phillipsburg, third time in Sixth Street, Charleston and our seventh revival campaign with Rev. Nelson Moore. We will be at home in Florida till March 1st, when we again take the highroad of evangelism. The work is not easy these days but the victory is sweet to those who pay the price.

We appreciate The Herald more and more. It has been an indispensable factor in our work of evangelism all the years of our ministry. Where it precedes it prepares the way for a revival, and where it follows it preserves the fruitage of a revival.

O. H. Callis.

\$230.00 and your old projector buys a brand new UNIVERSAL sound projector listed at \$350.00.

MORROW TRADING CENTER,
Oolitic, Indiana.

Ideal India Paper Bible

NINE SPECIAL FEATURES



Binding. Extra fine, genuine Morocco, small grain, stamped in gold, leather lined. It's beautiful and feels good.

Paper. Extra thin opaque India paper, red under gold edges.

Type. Large, clear brevier type, well spaced, making it easy to read.

References. Extra fine reference feature in good, clear type, showing the page the reference is found on.

Chapter numbers in figures and chapter headings giving you the subject dealt with in each chapter.

Prophecies. All prophecies referring to Christ in the Old Testament are marked with a star.

Concordance. A very complete Bible concordance, 118 pages, 3 columns to a page. Index to Bible maps, eight maps in colors.

Size 5 1/4 x 7 1/2, weight 27 ounces, one silk marker for Old and one for New Testament.

No. 801C
Price \$10.00
Pentecostal Publishing Co., Louisville 1, Ky.

Thin Light Bible

Bound in imitation leather, with unusually attractive gold stamping, size 5 1/4 x 7 1/2, with overlapping covers. Clear, black, self-pronouncing print. Frontispiece, Family Register, and maps in colors. This is a good value. No. 286. Price \$1.25
Pentecostal Publishing Co., Louisville 1, Ky.



Rev. H. C. Morrison, Founder
Rev. J. C. McPheeters, Editor
Rev. John Paul, Associate Editor

Louisville, Ky., Wednesday, January 12, 1949

Entered at Louisville, Ky., Post Office as Second Class Matter.
523 SOUTH FIRST STREET

Vol. 61, No. 2.

\$1.00 Per Year.

A CONQUERING FAITH

BY THE EDITOR



FAITH is a fundamental requirement for success in any venture. Faith begets the kind of confidence and effort which is necessary for success in any field of achievement.

The men of faith have been the trail blazers of the ages. They have gone on after other men have stopped. They have toiled while others have slept. They have anticipated success where others have anticipated defeat. Men of faith have just no ceiling on achievement. There has been no stopping place in their efforts. They have believed with the Apostle Paul that "All things are yours, things present and things to come."

Men of faith have not been pessimistic, but optimistic. They have had the far-flung vision. They have looked to the future while others have looked only to the immediate present.

Men of faith have not turned back at discouraging conditions and circumstances. They have marched on in the face of towering mountains and difficulties. And the mountains have disappeared in the presence of their conquering march. Jesus said: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place and it shall remove." How many have believed this great promise of Jesus? Alas! Many have not had faith sufficient to remove a mole hill, much less a mountain.

The great faith chapter in the Bible is a chapter of conquest. This chapter opens with the statement: "Now faith is the substance of things hoped for, the evidence of things not seen." The Revised Version of this statement reads: "Now faith is the assurance of things hoped for, the proving of things not seen." Faith is the assur-

How thankful we should be that God in his goodness and mercy gives us these golden years of opportunity to invest our lives in his service and for his glory. The gift of these years, which God gives to us, is another testimony of the goodness of God, and this goodness of God is such as should call us to repentance. Paul in his epistle to the Romans asks, "Despisest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance?" (Romans 2:4).

ance that things are going to be accomplished. The man of faith believes that the object of his faith will come to pass. He has the assurance that it will happen before it happens. And the fact that he has the assurance that it will happen means that he will put forth the necessary effort to make it happen.

The man who doubts or has only a half-hearted confidence that a thing will happen, will not likely put forth the necessary effort to make it happen. Faith produces action and heroic endeavor. Men are willing to sacrifice for those things which they believe in. Men will go forth to die for their country because they believe in their country. It has been demonstrated that men will make great sacrifices for the preservation of the democratic way of life. Our men would never have fought so valiantly on the seven seas and on four continents of the world if they had not believed in our great democracy.

The only thing that can make atomic power safe for the world is an atomic faith that will release such spiritual power upon the world as men have never known. This atomic age calls for an atomic faith.

Men are talking today about what

small units of atomic energy will accomplish. They tell us that an atomic unit the size of a pea would run an automobile for an entire year. They tell us that the atomic energy in a glass of water would run a steamship across the Atlantic Ocean. We marvel at these things. They startle our intellects. But Jesus was talking about something still greater when he said that faith as a grain of mustard seed could remove a mountain. Jesus was talking about an atomic faith. He was talking about a miracle-working faith, a faith that brings things to pass in the face of the seemingly impossible.

As the writer of the great faith chapter of the Bible begins with his remarkable list of illustrations of the power of an atomic faith, he starts with God himself. He says: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." The worlds are a testimony to the great faith of God. God believed and it was accomplished. God spoke and worlds came into being. The vast sweep of the universe is a testimony to the atomic faith of God. And when men lay hold of God they become co-laborers with him and partakers with him and partakers of his faith.

God does business on a big scale because he has a big faith. We do business on a little scale because we have little faith. We attempt little things because we have little faith. We play with pebbles on the beach when we ought to be spanning oceans. Jesus rebuked his disciples when he said: "O ye of little faith." God has placed no ceiling upon faith. He says, "All things are possible if thou canst believe." "According to your faith, so be it unto you."